

Volume  
One

**MARCH**  
**1905**

Number  
Four

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**T H E**

# **Wise-Man**

**SUGGESTIONS FOR**  
*Health Happiness Wisdom*

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**Issued  
Monthly**

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**Ten Cents a Number**  
**Subscription One Dollar a Year**

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**NEW YORK**  
**The Metaphysical Publishing Company**  
**500 Fifth Avenue**

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# The Wise-Man

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## CONTENTS OF THIS NUMBER

	PAGE
Is Man Alone Immortal? Dr. R. Swinburne Clymer	97
Talks with You: On the Light Within Mrs. Eva Best	105
The Folly of Worry Leander Edmund Whipple	111
Seeking and Finding (Poem)	120
What Caused the Death of Mark Hanna? Contributor	121
Selium—A New Metal (Editorial)	122
Moslem Worship	123
Why Jurymen Were Twelve	123
Paris Once a Sea	123
Protestantism and the People	123
Words of Christ Adapted to the Times	124
Oldest Family in the World	126
Sources of Power	127
Drawing the Reins Tighter	127
Book Notices	128
Publications Received	128
Selections	

## ANNOUNCEMENT.

THE WISE-MAN is a monthly periodical, dealing in a sound, though not too profound, way with the various subjects of occult science that are recognized as of practical value to mankind.

In establishing this new candidate for favor, the principal object is to supply the urgent demand so frequently made for a CLEAN, RELIABLE AND INTERESTING medium for communication of the many ideas and laws of action relating to the finer forces of nature, which may be understood if suitably presented, and the various features of common thought-action that have an important bearing upon all the affairs of life, but which cannot be adequately explained from the standpoint of material rules. Many people now recognize the fact that such laws exist, but fail to find sufficiently reliable information amidst the flood of literature being pushed upon the market by more or less irresponsible speculators in its commercial possibilities. Such a spirit annuls the power for giving reliable information and so renders the product, in the end, unsatisfactory.

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## ANNOUNCEMENT.

for simplified explanations in order to be thoroughly helpful and leaving the profounder problems for the larger magazines. There are many subjects and thoughts less extensive in form, but of equal value, and of exceeding interest, and THE WISE-MAN will help to prepare the feast. Put him in your pocket and he will talk to you in otherwise idle moments.

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## CONTENTS

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### CHAPTER

- I. HEALTH, THE BIRTHRIGHT OF MANKIND.
- II. METAPHYSICAL HEALING.
- III. METAPHYSICS *versus* HYPNOTISM.
- IV. THE POTENCY OF METAPHYSICS IN SURGERY.
- V. THE PROGRESS OF THE AGE: Universal Ether and Telepathy.
- VI. INTELLIGENCE AND SENSATION: The Office of the Senses.
- VII. MENTAL ACTION: The Process of Thought.
- VIII. THE PHYSICAL REFLECTION OF THOUGHT.
- IX. THE MENTAL ORIGIN OF DISEASE: Thought Images.
- X. CURATIVE INFLUENCES: What Is a Mental Cure?
- XI. THE PHYSICAL EFFECTS OF ANGER.
- XII. THE INFLUENCE OF FEAR IN SICKNESS.
- XIII. CURES THAT HAVE BEEN EFFECTED.
- XIV. THE VARIOUS EFFECTS OF FRIGHT.
- XV. MUSCULAR AND INFLAMMATORY CONDITIONS.
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THE METAPHYSICAL PUBLISHING COMPANY,

500 FIFTH AVENUE, NEW YORK

# The Wise-Man

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SCIENCE AND WISDOM AS  
APPLIED IN EVERYDAY LIFE

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**THE WISE-MAN** is issued on the first day of the month.

**HOME OFFICE:** No. 500 Fifth Avenue, New York City, N. Y.

**ENGLAND:** John M. Watkins, 53 St. Martin's Lane, London, W. C.

**FRANCE:** Brentano's, 37 Avenue de l'Opera, Paris.

**CABLE ADDRESS:** "Antelacion, New York."

**ANNUAL SUBSCRIPTION** for the United States, Canada and Mexico, \$1.00; single copy, 10 cents. Foreign Countries in the Postal Union, 5/-; single copy, 6d in advance, post-paid.

**REMITTANCES** should be made by draft on New York bank, or by postal or express money order. Other remittances at sender's risk. Local checks require 10 cents additional for collection.

**CHANGE OF ADDRESS.**—The address of subscribers will be changed upon one month's notice.

**MANUSCRIPTS** should be typewritten, on one side of paper only, in correct literary style, and must be accompanied by postage for return, if found unavailable.

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**COMMUNICATIONS** intended for the Editorial Department should be addressed "Editor THE WISE-MAN, 500 Fifth Avenue, New York." Those intended for the Business Department should be addressed to "The Metaphysical Publishing Company, 500 Fifth Avenue, New York."



# THE WISE-MAN

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Vol. I

March, 1905

No. 4

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## IS MAN ALONE IMMORTAL?

The Brahmins declare that the higher animals all have souls, and that they will be with man in a future state. An old Indian princess has well said: "Heaven would not be heaven without thee, my noble steed."

We of the West, who are knee-deep in materialism, bigotry and too much self-conceit, believe that none but man has a Soul and that none but ourselves are fit for a future life beyond the Deep, when the truth is that we have far less Spirituality than our dusky Brothers of the East. We are but little further advanced than the Jews in the time of the Maccabees, who denied that women are fit to enter the heaven of the blessed, and declared that if they had a future at all it must be in the Gehenna of destruction.

It has been said that as animals have no consciousness of a future life they can have no future life. This may answer well enough for an argument, but who amongst us can intelligently say that they have no such consciousness? Which of us has the Soul-sight to look within the mind of a faithful dog and know what is passing therein? Who can even look within the upturned eyes of the dog and see even a small part

## IS MAN ALONE IMMORTAL?

of the Love therein for his Master and say that such a creature must die to live no more. We are too materialistic, and will believe nothing except that which we can see and feel and at times not even that. Because an animal has not recognized consciousness of a future life it cannot be said that it may not have such a future state.

An English writer, Josiah Oldfield, M.A., asks: "Do those who claim immortality to man because of his consciousness of a future life deny it to those who in a fixed creed of atheism have no belief in a soul entity apart from a chemical vitality? Would they deny a future existence to idiots and lunatics on the ground of inability to formulate thought which can be projected beyond the limit of temporal existence? I think not. Why, then, should such arguments be valid in the case of the lower animals?"

No argument can be advanced that is stronger or more truthful than this. It may be said that a man, unconscious of a future, still is not an animal, but I beg leave to say that there is little difference between the two. Both of them are conscious beings, and frequently the dog shows a greater amount of true, undying Love than the average man. St. John tells us that God is Love; and consequently Love is God. Whoever has the most Love has the most of God.

Dr. Oldfield further says: "Let us take one of the most striking arguments in favor of human existence after death—the incompleteness and consequent injustice of the present life, considered as the totality of human existence. The fathers have eaten sour grapes and the children's teeth are set on

## IS MAN ALONE IMMORTAL?

edge. Why should children thus suffer if they have no past and will have no future? A child is born into the silence and darkness of a living tomb, sightless, dumb, deaf, and often suffering daily pain. The poor creature mysteriously comes into the world and lives on in patient, protracted existence, until, in old age, this mockery of a man passes beyond the veil. But if the touch of the skilled teacher can get into the dark, secret chamber of his tortured soul, the first lesson taught is that 'God is Love.' "

Equally as brave deeds are done by animals as man ever attempted to do. "The Gelert, who saves the child by fighting with the wolf, is sometimes killed by his master in the sudden anger of a mistaken thought. The great St. Bernard, braving the bitter frost to save a wayfaring stranger, is dashed over a precipice by a block of ice. The brave Newfoundland leaps into the stormy waves to save the drowning child, and sinks exhausted, beaten helpless against a rock. The weary cart horse and the patient ass live out a slavery of goaded overwork.  
\* \* \* \* Labor and toil is their portion."

Is this all that these faithful creatures are to have of Life? Is man, then, the only one to live beyond the Tides? Man, who so often gives these creatures abuse, and who frequently lives by their toil, is he the only one fit for Immortality, while these faithful and loving creatures go down to death to rise no more? If this is true, what a great farce this world is! A farce so great that man cannot comprehend it, and in which sensitives well may weep.



## IS MAN ALONE IMMORTAL?

It is a fact, however, that all the most advanced minds of the present and the past have believed that animals had another life. John Wesley, the great founder of Methodism, is quoted as expressing his belief that, in accordance with Divine Writ, the animals descended with man from his higher state, and will share with him in his final redemption. This is a common-sense view and is worthy of notice. It is a sad thing that those to-day who claim to be followers of this teacher of the purer Christianity should not follow him also in this pure belief. Wesley, I believe, taught true Christianity as well as did others who tried their best and forgot their personality in so doing, working only for God, Love and Humanity.

As long ago as the sixth century before Christ the eminent Greek sage, Pythagoras, and his followers held the belief, now prevalent among the Hindoos, that there was a spiritual part to the lower creations. The more advanced of the Oriental nations and the various religious sects to-day believe that animals, as well as man, will live after death. Buddhism, with its many followers, teaches this, and they act accordingly.

St. Francis of Assisi, who was a lover of all animals, believed that they would share a part, at least, of the destiny of the human race. It is almost impossible, he said, to imagine a heaven without the singing of birds. They are as much a part of the beautiful world as the flowers and trees. The flowers die and come up in the Spring of each year and live a continuous existence. Could it not safely

## IS MAN ALONE IMMORTAL?

be argued from this that the animals and man both are to enter a new life also? It is a fact that the thing that once has life can never die; and on this principle is based the fact of man's Immortality. This holds good in plant life as well as in any other existence, although plant life is presumably unconscious, while that of man and the animal is conscious.

When Robert Buchanan, the millionaire, lost his dog through death he wrote the following letter to a friend; it speaks for itself and shows the grand Soul that had its home in the body of this great man. He writes:

"I am just now heart-broken. I have lost my best friend, who loved me faithfully for nine years—a little dog. He died, after months of patient suffering, on Friday last, just as I had finished a letter to you, and I have not rested or worked since. He lies close by me now, but I must bury him to-morrow, and it tears my heartstrings. He was born just nine years ago, when my father was dying, and in the same house. I don't know if you ever learned to fathom a dog's living soul, but if you ever did, you'll know my grief is not the mere trifle some would think it. I have not cried for nine years, but since Friday my eyes have never been dry. I bury him to-morrow close to the door, in a spot they call 'Fairies' Knoll.' It will be a miserable day for me. My household Fairy will lie there."

Here was a man who could know the Soul of a dog and whose Love was far in advance of that known to by far the greater majority of man. Who

## IS MAN ALONE IMMORTAL?

is there that dares to say that such Love is not binding even beyond the grave and that such friends shall not meet again? If Love is the key to Immortality, then these two, master and dog, surely had it.

It is but fit to close this paper by a poem by Julian S. Cutler, which appeared in the *Animals' Defender*, entitled "Roger and I":

"Well, Roger, my dear old doggie, they say that your race is run;  
And our jolly tramps together up and down the world are done;  
You're only a dog, old fellow; a dog, and you've had your day,  
But *never* a friend of all my friends has been truer than you, always.  
We've had glorious times together in the fields and pastures fair;  
In storm and sunny weather we have romped without a care;  
And however men have treated me, though foul or fair their deal—  
However many the friends that failed, I've found you true as steel.  
That's right, my dear old fellow, look up with your knowing eye,  
And lick my hand with your loving tongue that never has told a lie;  
And don't be afraid, old doggie, if your time has come to go,  
For somewhere out in the great Unknown there's a place for you, I know.

THE WISE-MAN. 102



## IS MAN ALONE IMMORTAL?

Then don't you worry, old comrade, and don't you  
fear to die,  
For out in that fairer country I will find you by  
and by;  
And I'll stand by you, old fellow, and our love will  
surely win,  
For *never* a heaven shall harbor me where they  
won't let Roger in.

When I reach that city glorious, behind the waiting  
dark,  
Just come and stand outside the gate and wag your  
tail and bark.  
I'll hear your voice, and I'll know it, and I'll come  
to the gate and say:  
'St. Peter, that's my dog out there, you must let  
him come this way.'

And then if the saint refuses, I'll go to the One  
above  
And say: 'Old Roger is at the gate, with his heart  
brimful of Love;  
And there isn't a shining angel of all the heavenly  
band  
Who ever lived a nobler life than he, in the Earthly  
land.'

Then I know the gate will open and you will come  
frisking in,  
And we'll roam fair fields together, in that country  
free from sin.

**THE WISE-MAN.** 103

## IS MAN ALONE IMMORTAL?

So never you mind, old Roger, if your time has  
come to go;

You've been true to me, I'll be true to you—and  
the Lord is good, we know.

You are only a dog, old fellow, a dog, and you've  
had your day—

Well, I'm getting there myself, old boy, and I  
haven't long to stay.

But you've stood by me, old comrade, and I'm  
bound to stand by you;

So don't you worry, old Roger, for our Love will pull  
us through."

Love is the key to Immortality and binds all  
things together. He that has the most of love has  
the most of God, and there is no difference whether  
it is man or dog. For in body we are all but animals,  
while Love can *only* be of God, Divine.

R. SWINBURNE CLYMER, PH. D.

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Little James found it difficult to commit to memory the golden text of his next Sunday's lesson, and so he was sent upstairs to the solitude of his own room, where he could apply his mind to his subject without interruption. After diligent application for about ten minutes, he came down beaming. "Mamma, I know the golden text now," he exclaimed.

"I am very glad," replied mamma. "Let me hear you repeat it."

"The Lord loveth a cheerful sinner."—*Harper's Bazar*.

## TALKS WITH YOU:

### ON THE LIGHT WITHIN.

It would be unfortunate indeed for us if you and I had never met men and women whose presences brought with them a radiance as indisputably evident as it is inexplicable.

You and I, along with the other dear people, have wondered at this radiance, speculating as to its source; in our unwisdom looking ever beyond and above the Light-Givers, as if we must surely discover it outside of them—some mysterious splendor, perhaps, reflected by their presences and foreign to their souls. But you and I and the others have ever found that our efforts to so locate the light were futile and vain. The farther our searchings wandered from the radiant ones the dimmer grew the light. It was not a reflected light poured upon them by some material glory to be transmitted to us. It shone from within, as though their own beautiful souls gleamed brightly through their mortal tenements.

When these Light-Givers enter our homes they bring with them something that resembles living sunshine; when they leave us it is as if the light of day had been hidden by clouds. Their coming and going in such wise begins, at length, to impress us, and we wonder and ponder over the facts that persistently set themselves before us.

We meditate, you and I, upon the whys and wherefores of it all, and, wishing for more wisdom, set ourselves to watch with eager hearts (not eyes—for as things spiritual may be discovered only by

**THE WISE-MAN.**



## TALKS WITH YOU:

the spirit, so things of the heart may be discovered only by the heart) to discover the cause of the difference between these radiant beings and ordinary humans.

For a long time the mystery remains to us a mystery. It does not escape our watchfulness, however, that these Light-Givers follow methods severely at variance with our own. Determining to discover wherein lies their difference of procedure, we grow more alert in our observances, and are, in due time, rewarded.

It dawns upon us both at almost the same instant, and we cry out joyfully to each other: "Yes—yes—there is a way—and only one sure way—to learn these beautiful souls' secret. We must live lives like theirs—must follow their example and discover for and in *ourselves* the truth now hidden from us."

We take note, at first, of a few things, so simple, so true we wonder they escaped us so long; afterwards others no less simple, no less true, but grander and more beautiful, as the vistas of earth grow ever grander and more beautiful, as, step by step, we climb to loftier heights.

We observe, first of all, that if we would truly live the life of a Light-Giver, we must see to it that each act we perform is performed lovingly. Until we realized this neither you nor I had dreamed that such a thing was at all necessary.

Daily duties (which were potent enough to render a conscientious, if perfunctory, performance of the same) had been, as it were, mechanically met and

## ON THE LIGHT WITHIN.

mastered; and this mastery had been deemed by us as sufficiently praiseworthy.

That we were conscientious enough to feel obliged to perform them at all we held to be greatly to our credit. To you and to me those daily duties appeared so ordinary, so thankless, so unheroic; there could be no glory—therefore no brightness—for us in the doing of commonplace deeds set for us by grim Necessity. Neither you nor I dreamed that it depended upon the heart we brought into our work to put a glory—a real and beautiful glory—into the meanest of them; and so we left the real life out of our living, and went over gray, dead ways during the dreary time of our unenlightenment.

With our first realizing glimpse of an act performed lovingly came the great change in our mode of existence. We found that in following the bright example set for us we were absolutely obliged to bring love into our transactions. With a new sense of elation we fulfilled this sweet obligation and observed with our awakened soul-sense that to the new deed's accomplishment was brought an atmosphere softly luminous and strangely steadfast.

This soft and tender radiance remained after the deed became a thing of the past. It had a soul called into manifestation by Love, and was not, as others had been, a dead, neutral thing that perished in the doing.

The glad, solemn hour of this, our divine discovery, was not so long ago; but since that blessed moment when Love drew aside for us the mystic curtain that veils the Portals of Wisdom we have made a

## TALKS WITH YOU:

living, abiding truth our own, and are beginning to be able to comprehend the celestial secret of the Light-Givers.

You and I have discovered that no act is too small, too trivial to be held important by the actor. Little deeds, as one by one they come up for the doing, are carefully, prayerfully performed. This care and this prayer clothe them as with the sun. Touched by the flame of love, they become alive—become bright, imperishable things that are as little torches illuminating the doers of the deeds.

Golden deed after deed—so small when taken one by one, yet when amassed a perfect splendor of soft and beautiful light that permeates and shines forth from the beings who know the Truth of Life.

And the multitude that is yet in darkness feels what its mortal eyes are not yet able to see, marveling at that which it is unable to explain to itself.

Just little deeds, golden deeds, each a shining spark of love adding its quota of light to the doer's heaven, as each silver point of light in the material heavens adds to the glory of the firmament.

And the little deeds, like little stars, were we but able to measure them by divine standards, would be found to possess a magnitude beyond the conception of our mortal minds. And these little things (which are so great in fact) are within easy reach of us—of us who are privileged to set alight upon our heart's altar of love as small or as great a flame as we may choose.

"Each one may choose?" We asked this, you and I, together, for the Silence had spoken to us



## ON THE LIGHT WITHIN.

both. And from out the Silence came this answer:

"Each one may choose; nor is this all."

"What follows?" we cried, in eagerness.

"Each one must choose."

"Every one?"

"Every one."

"There is, then, no earthly tenement inhabited by a soul too self-satisfied to care about the lighting of its altar fire?"

As we asked this question there came into my mind a something suggested by the answer that reached us from the Silence.

As in a vision I saw a house set in a beautiful garden. The sunlight lay goldenly upon its roof and walls, and balmy airs blew all about it. I seemed to understand that what I was made to see was symbolical of a mortal life. The sun that shone upon the earthly tenement was the sun of prosperity. The dazzling light of its window-panes were reflections of that sun's golden beams. All was outside brightness; within there seemed a darkness bespeaking a soul shallow, selfish, unilluminated.

During the shining of the sun of prosperity the house basked in its warmth and light; but there comes a time when all suns must set. Before, however, this bright orb had entirely disappeared there arose a moon to keep the place from utter darkness.

From the reflecting window-panes came silver instead of golden lights—but no ray made itself manifest from within. The solitary inhabitant seemed so wholly to have depended upon the outer

## TALKS WITH YOU:

light that none existed in the inner fane where lived his soul.

But at length, just as the sun of prosperity had vanished, so vanished the moon; and now all was dark in the beautiful garden—so dark—so dark!

Adversity's gloom gathered like a dreary pall about the place. The beautiful flowers lost their hues and were blotted into the blackness. Objects disappeared, melting into an indistinguishable mass. Those who had beheld the house basking in the sun of prosperity could now never have dreamed that it existed; all was wretched night—black, hopeless, drear.

But what is that which, now the darkness is reaching its most dismal depth, stands out dimly in the profound night of misfortune? A faint glow—feeble, uncertain, dim—yet an unmistakable glow, that, as the blackness of despair is intensified, grows ever and ever more luminous.

It is the divine spark upon the heart's altar of the chastened soul. It has been there always—always. But in the sun of prosperity it had no showing; even the soft light of the pallid moon robbed it of its chance to gleam; but in the darkness of adversity it shines now like a star. Sorrow has breathed upon it, and the seemingly dead ember has sprung into fresh life, that shall in time, by dint of loving service, grow into a great and glorious light, steadfast and clear.

EVA BEST.

## THE FOLLY OF WORRY.

Worry acts as a blight upon the mental faculties. Furthermore, it is a habit and can be either encouraged or discouraged according to the exercise of the legitimate mental powers. These facts, though not generally recognized, are nevertheless true. They are also of vital importance to every man, woman and child concerned in this busy Western life of hurry, anxiety, care and struggle for an existence that is loaded with desire. They are important to the man because of the mischief he may work for himself and for his loved ones, by wasting in unnecessary worry energies that he might better use in productive ways; to the woman because of what she might do to help her loved companion to think in strong productive channels if she should recognize his mistake in its true light; and to the child because of the host of difficulties that he may meet in life with a conquering vigor, if he early learns to remain positive, and waste none of his forces in anxiety about the bridge before the stream is reached.

Worry does not create energy. It never develops power or brings out forceful action for the fulfilling of any purpose. It never accomplishes anything. It is not a help, but is always a hindrance in any undertaking. It is negative in all its tendencies. The Pessimist, if he ever gets so far as to have anything to do,

## THE FOLLY OF WORRY.

worries over that which he might readily accomplish with half the mental force and energy he expends upon the worry. Worry, therefore, is obstructive. It is always a sign of weakness.

"I am worried almost to death," remarks the hurrying man upon whom extra duties have devolved in his business. "She has worried herself sick, poor soul," is said of the mother or housewife who has the care of others, and upon whom more duties devolve than she can attend to.

The stress of life in this overwrought age, that seems to hold us all under bans, in both business and social ways, leads many to look upon worry almost as a duty. They consider it a necessity and feel impelled to it. "If I don't worry I can't keep my end up; I should never fulfil my duty to my family. I am obliged to worry. I cannot accomplish sufficient work or transact business shrewdly enough to gain the desired end unless I worry constantly." These and similar arguments are heard on every hand. The reasoning is fallacious and the state of mind which leads to it is necessarily abortive. It thwarts its own purpose. To every such reasoner I would say:

This statement of the case suggests two thoughts which are largely responsible for the appearance of this restless monster which seeks to suck your life blood rather than to develop legitimate powers for action. You have admitted a *heavy* end to keep up, thus showing the mental attitude with which you approach your work for the day; and, worse still, you have admitted that your mind is possessed of the idea (notion, rather) of "destruction." It is this false opin-



## THE FOLLY OF WORRY.

ion that is responsible for all worry. Without it life would be the state of peace which it was intended to be.

When one admits his load to be heavy, he quite naturally looks ahead to the time when he can no longer carry it—when his plans must fail; his ideals, the pride of his personal desires, must perish, because he can no longer keep them in operation; and “destruction” is his interpretation of the probable result, to which his morbid thought reaches out in advance.

So-called destruction is a change which may, and usually does, bring into life new values better than the old; and a “load” is just as heavy as it seems—no more, no less, in any event. The harm is in the opinion held regarding the transaction, rather than in the result itself. The result is the legitimate outcome of natural law, and is necessarily right. In the end this will prove to be the case.

Besides this, worry does not in any event help the matter. The undesired is not any less liable to occur because of the worry indulged. In fact, the vital point in the question all rests just here: By every law of action of the human mind, worry tends with all its seeming forces to produce the very condition that is *not* desired. Worry rests upon a foundation of fear. One worries because he fears some undesired result. Fear rests upon expectation of harm, which in turn is the result of doubt or uncertainty in the mental attitude indulged toward that subject. The whole line of action is uncertain, hesitating, anxious, negative and weak. The alertness and vigor of the positive forces are absent.

In this negative attitude the mind enters a channel

## THE FOLLY OF WORRY.

of doubt, and all the kindred mental elements follow *en train*. First doubting, the individual really anticipates "something" different from his desires. Next he *expects* what he anticipates. Then he *realizes* the expectation as certain, and at once begins to worry about that which is expected—always something that is not wanted. The act of realization at once forms a mental image, or picture in the mind, and he then settles down to continuous thought on that idea. The longer he thinks the clearer the picture becomes and the more strength the idea seems to possess, until it controls his entire thinking apparatus and becomes absorbed in the object of his worrying expectation of—that which has not come and may never come to him in actual experience.

In the changing process of reconstruction, the body reproduces the action of the mind. The Image, persisted in, affects the cells of the brain and nervous system, which, in turn, reproduce its destructive action. The thought of worry, indulged perhaps because it is believed to be necessary in order to succeed in a physical undertaking, becomes an inverted power for thwarting the very purpose that it was intended to support. In this manner the entire physical system is undermined and its forces scattered by persistence in a false imagination of something which does not exist.

This unwise action may extend still further in its negative down-hill course. It is now a thoroughly established scientific fact, that an Image clearly formed in mind may be transferred to other minds by direct reflection. Through this action the other mind *receives the impression* and begins to think the same idea.

## THE FOLLY OF WORRY.

Therefore, one who, by worry or continued anxiety, allows the imaging faculty of his mind to picture in thought-form that which he desires should not take place, calls into united mental action the subconscious activity of the mind of every person to whom his thought turns on that subject. This puts into operation the most powerful forces of earthly life, for the speedy destruction of his own hopes, desires and plans.

This operative action is not any less sure or effective because all concerned are unaware of it. The action is subconscious, only becoming conscious through external results, and it is fully possible for a result to be produced entire, from start to finish, by subconscious mentality begun in imagination, and which would never have occurred if the original mental image had not been formed.

These are the natural operations of mental laws which cannot be avoided by ignorance or wilful neglect. Once understood, they become powerful allies for use in every path of life, and render success in any laudable undertaking essentially sure.

It is just as possible to use the imaging faculty understandingly, and to control all the faculties so as to start action in the *right* direction instead of the wrong one. This done, the same laws of action and life that before worked toward ruin, now make for success. Then every vibration of thought on a given subject calls out a responsive vibration in the mind of each person concerned, until, subconsciously at least, all move in the same direction and combine forces for a mighty union that may stir the very vitals of

## THE FOLLY OF WORRY.

human life. Under such action success must be an assured fact.

A correct start is essential to an effective termination. Through knowledge of the imaging processes of mind, thought may be consciously controlled, and the mental forces concentrated in correct lines, to the end that worry becomes impossible and every spiritual power is turned in the direction of the impulse desired. Then, all that remains necessary is, that the motive impulse be right, and that the desire be in accordance with natural laws. The higher forces, in which the greatest and most certain powers rest, lend themselves only to that which is true, the false being foreign to their nature. Under conscious understanding and right use of this powerful law everything right is possible.

Worry is the nightmare of human life—a dream-illusion of something objectionable approaching and near at hand, where really nothing is, and usually nothing is to be. It is seldom that one actually worries about anything real. Indeed, philosophically stated, this never occurs. The object of a state of worry is never quite at hand. It is anticipated, with fear, and this is why the dreamer worries. When the expected action or condition arrives, if at all, active dealing with the condition causes the worry to cease. Many times, perhaps in most cases, the arrival of the expected condition shows no cause for worry.

Worry is a state of uncertainty, of unrest, of doubt and lack of confidence. It is never present with the self-confident. It is therefore a negative condition, and its right remedy comes through the cultivation of



## THE FOLLY OF WORRY.

a positive state of mind that shall stand guard at the door against all doubt and distrust of the powers that are always at work underneath the surface to help every mind that trusts them.

Worry is not constructive; on the contrary, it invariably destroys the force of every faculty involved. It always rests upon fear and fear undermines both faculty and force, rendering all powers less active and less likely to succeed.

What you cannot do without worry you cannot by any possibility do with or by means of it, is an adage worth remembering. It is absolutely true. That which one dreads, and fears will come to him, he worries about while he fears it. When anything occurs to banish his fear of it his worry vanishes instantly. Fear never yet accomplished anything and never will. To worry about that which you fear, therefore, is to place yourself in the same negative position as the fear occupies. This deprives you of all the confidence, courage and resolution necessary to conquer the difficulty if perchance it does arrive. Also this state of mind acts as a psychic influence to draw to you the very condition that you fear. If you continue the action, you may produce, through the psychic response of other minds, the very condition about which you unnecessarily worry.

This does not mean, however, that we should be indifferent or neglectful of duty. That is quite another affair. The duty is to be recognized and whatever difficulties may arise are to be courageously met. The necessity for attention and careful thought is fully recognized in this argument and its urgency

## THE FOLLY OF WORRY.

admitted in the face of any impending action that might prove derogatory to one's interests. But that worry is necessary, or can be helpful under any circumstances or is ever warrantable in such cases we strenuously deny.

Any degree of worry is only an encouragement of fear, of which it is the "shade." It unfits the mind for clear thinking on the subject and so wrests from the otherwise strong right hand man's only weapon of either offense or defense. The mind that is absorbed in worry does not think so as to overthrow the trouble, but waits for disaster to overthrow *him*. On the other hand, one who, seeing danger ahead, buckles on his armor of clear-headed thought-energy, assured that no action of others, or of circumstances, can be so great that his intellect, supported as it always is by the psychic forces of the subconscious mentality, cannot understand and find a way to conquer, will remain clear in thought, keen of vision, alert and ready for action if the occasion shall come. Then he not only draws power from the unseen forces, but by the same laws repels any intended onslaught of aggressive parties and aids in overthrowing the condition before it arrives.

"The thing that I feared has come upon me," groans the chronic worrier; but the thing that, though impending, is met in the positive assurance of force sufficient to conquer through clear understanding and calm observation of all its features, is killed in its incipency and nine times out of ten never materializes.

So worry under any circumstances is unnecessary and is always ill-advised. It would be vastly better to

## THE FOLLY OF WORRY.

meet defeat courageously, manfully, with the strong assurance of right in the cause and an optimistic confidence of later success, because then all the forces of your being rally and at once begin the psychic reconstruction that will restore conditions and insure future success.

Whatever the mind DOES, THOROUGHLY, matter is compelled to reproduce; and that which the positive, forceful minds of the world do *mentally* the whole train of weaker minds will spontaneously imitate.

The teachings of genuine wisdom are all against worry. Trust the peace of pure understanding, and self-confidence will banish each unnecessary fear. Worry not, under any circumstances. Trust.

LEANDER EDMUND WHIPPLE.

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### MY CREED (*Selected*).

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night, to do the best that can be done and then to be resigned.

—Robert G. Ingersoll.

## SEEKING AND FINDING.

I peered between the tiny blades of grass,  
But not a berry did I see beneath.  
And then, discouraged, sat me down and sighed.  
As thus I mused a child came up and looked  
At me and smiled. His dimpled cheeks were  
    stained

With juices of the berry that I sought.  
"How is it, boy," I asked, "that you can find  
So many berries here?" He laughed and said:  
"While you were wasting time I used my eyes,  
And searched; I left no tuft of grass unturned.  
Why, sir, I saw you put your foot upon  
Two luscious bunches, ripe and sweet and large.  
If you would berries pick, you must not look  
So often at the sky, nor should you weep."

And so it is with life. We all complain  
Because we do not find at once the thing  
For which we seek. It lies within our reach;  
And if we would but turn aside the leaves  
Of Error's grass we'd find the Truth itself.  
Then let us not walk ruthlessly along  
And blindly tread upon the thing that gives  
Us joy and knowledge great. Nor should we gaze  
So fondly at the sky, for better far  
It is to earthward look and stain our hands  
With honest work than sit and grieve and mourn  
Because our task is hard. This task but gives  
Us strength; and we can smile as smiles the boy,  
Whose eye, so keen and bright, doth spy the vine,  
And who, with fingers nimble, stoops to gain  
Possession of its fruit, ne'er minding toil.

—*Clinton Webb.*



## WHAT CAUSED THE DEATH OF MARK HANNA?

The above question I answer without hesitation—the *Bulletin Board*. It is a psychological fact that such messages as “Senator Hanna is losing ground and gradually growing weaker”; “Senator Hanna’s doctors say end is a matter of but hours, perhaps minutes”; “Hanna’s doctors give up hope”; “Hanna in stupor; end near;” “‘He may go like that,’ said the doctor, snapping his fingers,” to say nothing about the statements made at the very beginning of his sickness, all of which was seed planted in the fertile minds of thousands, even of millions, of readers of the various newspapers containing these death-dealing messages. The reactionary effect upon the negative and very sensitive patient may readily be imagined. A hope, which, like a glimmer of light, might have been fanned into a flame, had it not been overthrown by the positive statements by the doctors. The fact that the doctors asked Hanna to help them, and he faintly said, “I will”; also on another occasion when they asked him to help them, and he smiled and said, “I will do all that I can,” was positive proof that he still had a strong hold upon life. Many an obscure individual, without fear and alone, might have lived, even in Senator Hanna’s condition, and had not his doctors’ minds been turned so strongly in the direction of death, I believe he, too, might have been saved.

When such well-known personages as Lincoln,  
**THE WISE-MAN.**

## WHAT CAUSED THE DEATH OF MARK HANNA?

Garfield, Grant, McKinley, Queen Victoria and Mark Hanna are stricken down, the chances of recovery are few, under the conditions before mentioned. There is but one power that heals, no matter how many "faithful physicians" are at the bedside of the patient, but in view of these destructive bulletins the true Physician is not given half a chance. At a Truth-Seekers' meeting the Sunday before his death, I listened to a man of power who remarked, "I have faith in the recovery of Senator Hanna," and cited the remark of Hanna and the doctors before referred to, and added, with a satisfied smile, "I have been treating him—just watch the bulletins for the next two days." But, alas! There was too much of the "I" there and not enough of the "not I, but the Father in me," to stem the tide that was flowing in the direction of "symptoms" and death.

There can never be perfect health, happiness and success in this world until we come into a "unity of the faith" and a full realization of the Oneness of life and Universal Deity.

CONTRIBUTOR.

## SELIUM—A NEW METAL.

M. Edouard Mallard reports the discovery of the new metal, "Selium." It is described as costing only a twelfth as much as aluminum and as being lighter and stronger. It does not rust and it is capable of taking a fine polish resembling that of nickel. It is not so hard as iron, but is said to be stronger, though not so strong as steel.

## EDITORIAL.

### MOSLEM WORSHIP.

The Koran enjoins prayer five times a day. The muezzin at the mosque thus summons believers:

Haya Alla Il salah—Come to prayer.

Haya Alla Il Falla—Come to worship.

The following invocations constitute the essence of the creed of Islam:

Alla hu akhhar—God the Mighty.

La illa illa Alla—The true God is Alla.

Siadma Muhamed Ras-ul Alla—Muhamed is the Apostle of Alla.

### WHY JURYMEN WERE TWELVE.

The Northmen of Skandinavia of a thousand years ago seem to have invented trial by jury in its present form. The Vikings divided their country into cantons of twelve districts each; and when a person was placed on trial for a grave offense each chieftain selected a man from his province to try the prisoner, and the judge declared their verdict to be final.

### PARIS ONCE A SEA.

Excavations for the new metropolitan railway in Paris show that the site was once in the bed of the ocean. The tusk of a sea lion, the tooth of a dogfish and the remains of whales and sharks have been found in considerable numbers.

### PROTESTANTISM AND THE PEOPLE.

The Rev. Dr. Loomis writes: "The pure, high faith of our fathers, in accordance with whose principles our institutions were founded, and by loyalty to which they must stand or fall, the Protestant faith has almost no following among the working people of our towns and cities."

## EDITORIAL.

### WORDS OF CHRIST ADAPTED TO THE TIMES.

A German religious paper, the *Christliche Welt* (Marburg), offers a reconstruction of the "Sermon on the Mount," adapted to the conditions of the twentieth century. A translation is given in *The Literary Digest*:

"Blessed are they who have great longings in their hearts, for God rules in their souls.

"Blessed are they who have endured sufferings, for they shall gain peace in their hearts.

"Blessed are they who are helpful to the needy, for everybody will gladly help them.

"Blessed are they whose purpose is pure, for they can see God in the world.

"Blessed are they who maintain peace, for they shall be called the friends of God.

"Blessed are they who are hated and rejected and upbraided by men for my sake. In like manner have their fathers treated those who sought their best good.

"But woe to those who seek only pleasure in this life, for they have had their joy before their time.

"Woe to those who indulge in the luxuries of pleasure. The time of weeping and lamentation will surely come.

"Woe to those who are beloved by all men. Such persons can only be false heroes.

"Ye have been taught in the schools: 'Thou shalt not commit adultery.' I say unto you: 'Thou shalt not permit the desires of thy senses to obtain the mastery over thee.' If a book or a picture inflame thy imagination, cast it aside. It is better that thou



## EDITORIAL.

lack one beautiful object than that thy will become weakened and thy whole character demoralized.

"We have been taught in the schools: 'Thou shalt not lie.' I say to thee that if thou show a submissive demeanor to a man and suggest to another, 'He is a rascal or a hypocrite,' then thou hast lied. And if a person earnestly invite thee and thou hast accepted and at the same time hast inwardly determined not to go, then thou separatest thy soul silently from God. Ye must keep your word and be honest in speech. For behold, God's great nature is also honest, and he eternally maintains its laws.

"Ye have been taught: 'Thou shalt not kill nor strike anybody in anger.' I say to thee that if a man contend with thee in anger and seek to strike thee, and thou resist him not, then shalt thou have conquered him.'

"Ye have been taught: 'Thou shalt not steal.' I say to you: 'Thou shalt not even try to labor half an hour with half a will and yet demand full wages, for this is theft.' Thou shalt also not take with thee any goods out of the workshop of thy employer; thou shalt not destroy the shrubbery in the garden of the rich; thou shalt not destroy what the State has created for ornamental or useful purposes. For all of this will make thee a criminal.

"Ye have been taught: 'Thou shalt love thy neighbor.' I say to you: 'Love your enemies; respect those who stand in the ranks of your opponents. Those who are workingmen should honor those who wear good clothes. Those who wear good clothes must honor the workingmen. Then ye will be just and

## EDITORIAL.

fair to everybody. Look at your God, who permits His sun to shine over all creatures and the rain to fall on the just and the unjust. If ye are good to your relatives and friends, what special good do ye do?"

"When thou givest a gift of charity, then do not have it reported in the newspapers, so that the community may read it and laud thee. Verily in this way thou lovest the blessing of the deed. If thou hast helped a poor man, then thou must not know on the morrow what thou hast done the evening before, and thy Father, who sees what is hidden, will bless thy life before all people."

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## OLDEST FAMILY IN THE WORLD.

Of the four hundred barons in the British House of Lords about a dozen date back to 1400, the earliest being 1264. The oldest family in the British Isles is the Mar family, in Scotland, 1093. The Campbells, of Argyll, began in 1190. Talleyrand dates from 1199, and Bismarck from 1270. The Grosvenor family, the Duke of Westminster, 1066; the Austrian house of Hapsburg goes back to 952, and the house of Bourbon to 864. The descendants of Mohammed, born 570, are all registered carefully and authoritatively in a book kept in Mecca by a chief of the family. Little or no doubt exists of the absolute authenticity of the long line of Mohammed's descendants. In China there are many old families, also among the Jews. But in point of pedigrees the Mikado of Japan has a unique record. His place has been filled by members of his family for more than twenty-five hundred years. The present Mikado is the 122d in the line. The first one was contemporary with Nebuchadnezzar, 666 years before Christ.—*N. Y. Herald.*

## EDITORIAL.

### SOURCES OF POWER.

It is from the silence that we draw power, and not from the acclamations of men. It is when we seem to be most alone, to be most isolated, that the powers of nature are drawing closest to us.

### DRAWING THE REINS TIGHTER.

A bill that was presented in the Legislature of New Jersey at its last session, to prevent the licensing of physicians to practice medicine whose diplomas were granted more than twenty years ago.

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The Board of Education of Waterbury, Conn., has repealed the regulation requiring children to be vaccinated as a condition for attending school. The Anti-Compulsory Vaccination Society of Connecticut is endeavoring to procure similar action in other towns and cities of the State.

### GIVING TO THE POOR WISELY.

So far as my life is concerned, the riches which I have accumulated have been used in giving employment to labor, and every dollar that I own to-day, without exception, is employed in giving occupation to men who are willing to work for their living.

—*Abram S. Hewitt.*

### DEFINED.

"Say, pop, I've got to write a composition on Hope. What is hope, anyway?"

"Hope, my boy, is the joyous expectation of being able to dodge our just deserts."—*Ex.*

## BOOK NOTICES.

SHAKESPEARE'S HAMLET AND THE WASTE OF LIFE. By William Miller, C.I.E., LL.D. Paper, 105 pp. Price, 2 shillings. G. A. Natesan & Co., Esplanade, Madras, India.

In this criticism of *Hamlet*, Dr. Miller outlines the leading thoughts which Shakespeare has embodied in his famous drama, and compares the character of *Hamlet* with Indian students, of whom he says: "If they have something of *Hamlet's* strength they have lamentably much of *Hamlet's* weakness." He closes with a brief statement of the main lesson which he thinks young India may learn from a study of this play.

MALABAR AND ITS FOLK. By T. K. Gopal Panikkar, B.A. With an Introduction by the Rev. F. W. Kellett, M.A., F.M.U. Paper, 215 pp. Price, 2 shillings. G. A. Natesan & Co., Esplanade, Madras, India.

Those interested in studying the ancient customs and traditions of India will find this book of more than usual interest. Malabar is no ordinary district of India, but is identified with certain peculiar customs and ancient rites. The book deals, principally, with the life and institutions of the Nairs, the most noticeable of the Malabar people.

## PUBLICATIONS RECEIVED.

LINKED LIVES. A Tale of Yesterday and To-day. By Isabella Ingalese. Cloth, 232 pp., \$1.50 postpaid. The Occult Book Concern, 63 West 45th Street, New York.

WHAT THE WORLD WANTS: or Hints on Self-Help. By G. B. Moore. Cloth, 100 pp., 50 cents. Self-Culture Society, Chicago.

THE MAN WHO WINS. By P. Braun, Ph.D. Paper. New Man Publishing Co., Omaha, Neb.

VIBRATIONS OF HEALTH. By F. E. Ormsby. Cloth, 87 pp. F. E. Ormsby & Co., Chicago.

SAKUNTALA. By R. Vasudeva Row, B.A. Cloth, 94 pp. Price, 2 shillings. G. A. Natesan & Co., Esplanade, Madras, India.

THE WISE-MAN, 128



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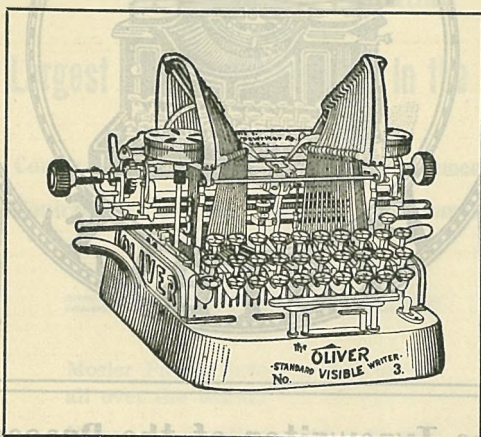
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